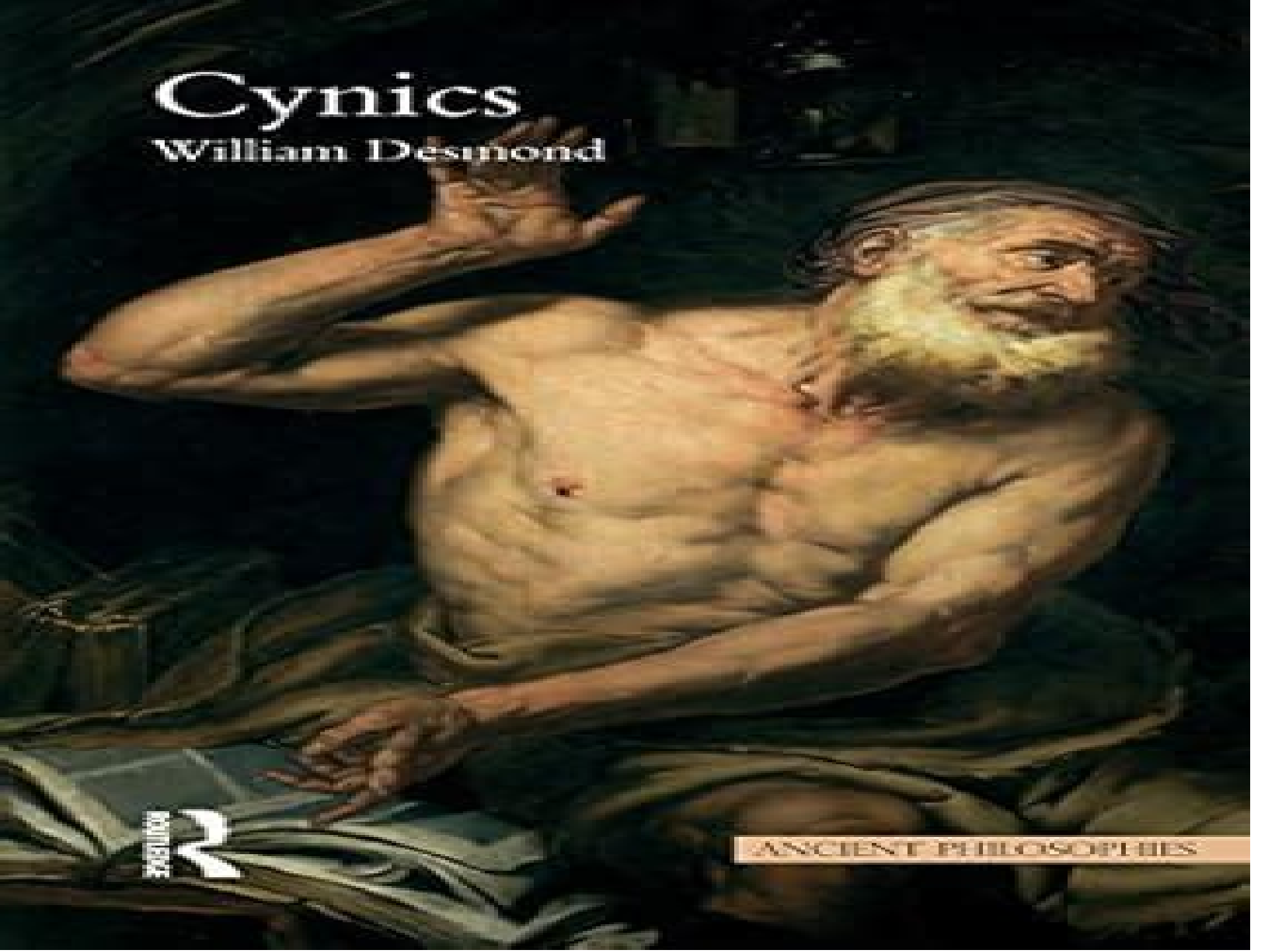


Cynics

William Desmond



ROUTLEDGE


ANCIENT PHILOSOPHIES

Cynics Ancient Philosophies

Matthew Gumke



Cynics Ancient Philosophies:

The Cynics R. Bracht Branham, Marie-Odile Goulet-Cazé, 1996 This collection of essays the first of its kind in English brings together the work of an international group of scholars examining the entire tradition associated with the ancient Cynics The essays give a history of the movement as well as a state of the art account of the literary philosophical and cultural significance of Cynicism from antiquity to the present Arguably the most original and influential branch of the Socratic tradition Cynicism has become the focus of renewed scholarly interest in recent years thanks to the work of Sloterdijk Foucault and Bakhtin among others The contributors to this volume classicists comparatists and philosophers draw on a variety of methodologies to explore the ethical social and cultural practices inspired by the Cynics The volume also includes an introduction appendices and an annotated bibliography making it a valuable resource for a broad audience A

History of Cynicism - From Diogenes to the 6th Century A.D. Donald R. Dudley, 2008-11 A HISTORY OF CYNICISM From Diogenes to the 6th Century A D by DONALD R DUDLEY Contents include INTRODUCTION ix I ANTISTHENES NO DIRECT CONNEXION WITH CYNICS HIS ETHICS I II DIOGENES AND HIS ASSOCIATES 17 a DIOGENES IN LITERARY TRADITION LIFE THOUGHT b ONESICRATUS 39 c MONIMUS 40 d CRATES LIFE WRITINGS CRATES AND HIPPARCHIA 42 III 9 CYNICISM IN THE THIRD CENTURY B C 59 a BION 62 b MENIPPUS 69 c CERCIDAS 74 d TELES 84 e CYNIC EDUCATIONAL THEORY ETC 87 IV CYNICISM AND THE PHILOSOPHICAL SCHOOLS IN THE THIRD CENTURY 95 a THE MEGARIANS 95 b ZENO 96 c ARISTON 100 d HEDONISTS 103 e EPICUREANS I 106 TIMON 107 V CYNIC INFLUENCE ON HELLENISTIC LITERATURE 110 VI CYNICISM IN THE SECOND AND FIRST CENTURIES B C 117 VII DEMETRIUS THE PHILOSOPHIC OPPOSITION IN THE FIRST CENTURY A D 125 vii viii A HISTORY OF CYNICISM CHAP PAGf VIII CYNICISM IN THE SECOND CENTURY A D 143 a GENERAL CHARACTER 143 b DIG CHRYSOSTOM 148 c DEMONAX 158 d OENOMAUS 162 e PEREGRINUS 170 MINOR FIGURES 1 82 IX CYNICISM AND THE PHILOSOPHIC SCHOOLS IN THE FIRST AND SECOND CENTURIES A D 1 86 a PHILO b CYNICS AND STOICS OF THE ROMAN EMPIRE c FAVORINUS d MAXIMUS X CYNICISM FROM THE THIRD TO THE SIXTH CENTURIES A D 2 Q2 a JULIAN AND THE CYNICS b MAXIMUS c ASTERIUS d SALLUSTIUS EPILOGUE 209 APPENDICES 215 INDEX 223 INTRODUCTION The Emperor Julian speaking of the Cynic philosophy says that it has been practised in all ages it does not need any special study one need only hearken to the god of Delphi when he enjoins the precepts know thyself and alter the currency In claiming the Delphic god as the founder of Cynicism Julian is guilty of an obvious anachronism for Cynicism cannot be shown to antedate Diogenes of Sinope But from the fourth century B C Cynicism endured to the last days of the ancient world Cynics were common in the days of Augustine they may have been known in the Empire of Byzantium Long life is not of itself a criterion of worth and it cannot be denied that Cynicism survived when much of immeasurably greater intellectual value perished To the student of ancient philosophy there is in Cynicism scarcely more than a rudimentary and debased version of the ethics of Socrates which

exaggerates his austerity to a fanatic asceticism hardens his irony to sardonic laughter at the follies of man kind and affords no parallel to his genuine love of knowledge Well might Plato have said of the first and greatest Cynic That man is Socrates gone mad But to the student of social history and of ancient thought as distinct from philosophy there is much of interest in Cynicism **Classical Cynicism** Luis Navia,1996-10-11 More than a school of philosophy with a defined set of beliefs and convictions classical Cynicism represents an unconventional sect of philosophers and a way of life This is a complete account of classical Cynicism from its beginnings in the Socratic circle to its extinction in late Roman times In this thoroughly documented study Navia explores various issues related to the sources of information about the Cynics the development of Cynicism and the principal representatives of classical Cynicism Exploring the relationship between classical Cynicism and cynicism as understood in its ordinary modern sense the author argues that despite their common designation they represent significantly different philosophical attitudes This book explicates the main ideas associated with classical Cynicism and argues that its shortcomings notwithstanding classical Cynicism furnishes us with a wealthy source of philosophical enlightenment Individual chapters are devoted to Antisthenes Diogenes and Crates the three principal classical Cynics Attention is given to the development and application of certain fundamental Cynic ideas and to the transformation of these ideas throughout the eight centuries during which Cynicism was an influential philosophical movement The book provides abundant references to primary and secondary sources and includes a bibliography of over five hundred entries

Diogenes The Cynic Luis E. Navia,2005-07-30 For over eight hundred years philosophers men and women who called themselves Cynics literally dogs in their language roamed the streets and byways of the Hellenistic world teaching strange ideas and practicing a bizarre way of life Among them the most important and distinctive was Diogenes of Sinope who became the archetype of Classical Cynicism In this comprehensive thoroughly researched and engaging book philosopher Luis E Navia undertakes the task of reconstructing Diogenes life and extracting from him lessons that are valuable in our time The book is divided into five chapters Chapter 1 provides a biographical sketch of Diogenes constructed on the basis of ancient testimonies In Chapter 2 the practice of Cynicism as exemplified by Diogenes is elucidated This war against the world as Navia describes it especially the rhetoric of Cynicism was the primary medium used by the Cynics to convey their message Chapter 3 clarifies the roots and basis of the Cynic metamorphosis that is the process by which Diogenes transformed himself into a dog This process involves complex psychological sociological and philosophical factors chief among which was Socrates influence on Diogenes through the agency of Antisthenes Chapter 4 reconstructs the philosophy of Diogenes by identifying twelve principles of his thought In Chapter 5 the influence of Diogenes is discussed Navia emphasizes the vast difference between Diogenes ideas and style of life on the one hand and on the other what is nowadays called cynicism The book provides abundant references to ancient testimonies and modern scholarship It includes an extensively annotated translation of Diogenes Laertius s biography of Diogenes and a comprehensive bibliography *Cynics*

William Desmond, 2014-12-05 Once regarded as a minor Socratic school Cynicism is now admired as one of the more creative and influential philosophical movements in antiquity First arising in the city states of late classical Greece Cynicism thrived through the Hellenistic and Roman periods until the triumph of Christianity and the very end of pagan antiquity In every age down to the present its ideals of radical simplicity and freedom have alternately inspired and disturbed onlookers This book offers a survey of Cynicism its varied representatives and ideas and the many contexts in which it operated William Desmond introduces important ancient Cynics and their times from Diogenes the Dog in the fourth century BC to Sallustius in the fifth century AD He details the Cynics rejection of various traditional customs and the rebellious life style for which they are notorious The central chapters locate major Cynic themes nature and the natural life Fortune self sufficiency cosmopolitanism within the rich matrix of ideas debated by the ancient schools The final chapter reviews some moments in the diverse legacy of Cynicism from Jesus to Nietzsche The Cynic Philosophers Diogenes of

Sinope, Julian, Lucian, 2012-12-06 Poverty does not consist in the want of money I answered nor is begging to be deplored Poverty consists in the desire to have everything and through violent means if necessary From their founding in the fifth century BC and for over 800 years the Cynic philosophers sought to cure humanity of greed and vice with their proposal of living simply They guaranteed happiness to their adherents through freedom of speech poverty self sufficiency and physical hardiness In this fascinating and completely new collection of Cynic writing through the centuries from Diogenes and Hipparchia to Lucian and the Roman emperor Julian the history and experiences of the Cynic philosophers are explored to the full Robert Dobbin s introduction examines the public image of the Cynics through the ages as well as the philosophy s contradictions and how their views on women were centuries ahead of their time This edition also includes notes on the text chronology glossary and suggested further reading Translated edited and with an introduction by Robert Dobbin **Stoic**

Six Pack 5 Dioegenes Laertius, John MacCunn, Xenophon, Publius Syrus, 2015-08-28 For Cynics the secret to happiness was living a life of virtue in harmony with Nature with only the bare essentials necessary for survival They rejected materialism and were free of belongings Many were homeless and proud of it The Cynics emphasized the value of self sufficiency or autarkeia They ate one vegetarian meal a day and made a habit of walking vast distances to stay in shape The school extolled the virtue of perseverance or karteria The founder of Cynicism was Antisthenes c 445 c 365 BC a former student of Socrates He was followed by Diogenes of Sinope who famously lived in a tub on the streets of Athens The third key figure was Crates of Thebes 360 280 BC a rich man who gave away his money to live a life of pious poverty Crates wed the like minded Hipparchia of Maroneia and they became one of the few known philosopher couples in antiquity **Stoic Six Pack 5** The Cynics presents the key primary sources for our understanding of this ancient philosophy as well as secondary material to provide insight and understanding An Introduction to Cynic Philosophy by John MacCunn The Moral Sayings of Publius Syrus a Roman Slave by Publius Syrus Life of Antisthenes by Diogenes La rtius Book IV of The Symposium by Xenophon Life of

Diogenes by Diogenes Laërtius Life of Crates by Diogenes Laërtius With the rise of Stoicism in the 3rd Century B C the Cynic movement stalled But there was renewed interest in the 1st Century A D when bedraggled Cynics could be found on the streets of Rome in large numbers preaching their creed of anti materialism and a simple life The philosophy struck a chord with certain elements of Roman society and Cynics flourished into the 4th Century A D unlike Stoicism which had long since faded by that time It is not that I am mad it is only that my head is different from yours Diogenes of Sinope **Ancient Philosophy and Everyday Life** Trevor Curnow, 2009-03-26 Ancient Philosophy and Everyday Life is an introduction to Cynicism Stoicism Epicureanism and Scepticism After a general account of the nature of ancient philosophy it looks at each of these four particular schools in turn outlining their histories and their doctrines Special attention is paid to how these philosophies formed the bases for distinctive ways of life in antiquity It is shown how their founders not only articulated the fundamental ideas of their schools but also embodied them in their own lives Some of the more colourful characters of ancient philosophy appear here including Diogenes of Sinope who lived in a wine barrel and Peregrinus Proteus who died by climbing onto his own funeral pyre at the Olympic Games Consideration is also given to whether it would be possible to live like an authentic Cynic Stoic Epicurean or Sceptic today and if so how The ideas of the schools are clearly explained with a minimum of technical jargon making this an ideal introduction for anyone with an interest in the subject *The Greek Praise of Poverty* William D. Desmond, 2006 William Desmond taking issue with common popular and scholarly views of the ancient Greek Cynics contends that early Cynics like Antisthenes and Diogenes were not cultural outcasts or marginal voices in classical culture rather the Cynic movement through the fourth century B C had deep and significant roots in what Desmond calls the Greek praise of poverty Desmond demonstrates that classical views of wealth were complex and allowed for the admiration of poverty and the virtues it could inspire He explains Cynicism's rise in popularity in the ancient world by exploring the set of attitudes that collectively formed the Greek praise of poverty Desmond argues that in the fifth and fourth centuries B C economic political military and philosophical thought contained explicit criticisms of wealth and praise of poverty A History of Cynicism Donald Reynolds Dudley, 2003 This is a general introduction to the Hellenistic philosophy of Cynicism To the student of ancient philosophy Cynicism may seem little more than a debased version of the ethics of Socrates which exaggerates his austerity to a fanatic asceticism hardens his irony to sardonic laughter at the follies of mankind and affords no parallel to his love of knowledge Diogenes was Socrates gone mad On the other hand for the student of ancient social history and thought from the 4th century BC to the close of antiquity and even beyond the mind set of cynicism is still a constant or ever recurring theme Dudley's monograph on ancient Cynicism although published in 1937 remains a standard work indeed the only book length treatment of the subject in English There has been a considerable amount of recent work on Hellenistic philosophy and on Cynicism in particular articles and collected essays but nothing that replaces the overview of Dudley whose book is described by the editors of the most recent collection as the best general

introduction in English Bloomsbury Publishing

Cynicism: A Note on the Philosophical School Pons

Malleus, 2025-08-07 Cynicism is a word that has suffered a strange fate In everyday speech it now evokes images of distrust sarcasm and a cold detachment from ideals To call someone a cynic today is often to accuse them of having lost faith in the goodness of people or the possibility of noble action And yet in its ancient origins Cynicism was anything but nihilistic It was in fact a call to radical authenticity a philosophy that dared to strip life to its barest essentials in pursuit of freedom virtue and truth This book is an attempt to reclaim that older richer meaning of Cynicism a philosophical school that began in ancient Greece and whose influence continues to echo often invisibly in modern thought and culture At its heart classical Cynicism was a revolutionary way of living rather than a rigid system of ideas It rejected societal conventions material excess and hypocrisy aiming instead for a life lived in accordance with nature guided by reason and inner autonomy For the Cynics philosophy was not a profession but a way of being a practice inseparable from everyday action The most iconic figure of this movement Diogenes of Sinope famously wandered the streets of Athens with a lantern looking for an honest man lived in a barrel and flouted every social norm to challenge the false values of his time To many he was a madman to others a prophet of truth His biting wit and defiant lifestyle served as a mirror held up to a society steeped in pretense and corruption Yet beneath his provocations lay a profound commitment to ethical clarity and personal liberation This book traces the origins of Cynicism from its roots in Socratic thought through the lives and teachings of its early proponents and explores how the Cynics uncompromising stance on virtue self sufficiency and honesty laid the groundwork for later philosophical movements such as Stoicism and existentialism We will delve into the paradoxes of their legacy how a philosophy grounded in simplicity produced some of the most complex challenges to conventional morality how an ethos of detachment inspired fierce engagement with the world s ills and how in rejecting fame and wealth the Cynics achieved a kind of enduring cultural immortality More than a historical survey however this work invites the reader to consider what Cynicism might mean today In an age marked by consumerism digital distraction and performative morality the Cynic s commitment to truth autonomy and fearless critique is as vital as ever By understanding the original Cynics not as curmudgeons but as philosophical insurgents we can begin to discern how their ancient provocations still speak to modern dilemmas Whether you are a seasoned student of philosophy or simply curious about a worldview that defies easy categorization I hope this book will serve as both a guide and a challenge The Cynics did not offer comfort They offered clarity They did not seek to please They sought to awaken In that spirit this book is not meant to provide answers but to provoke questions questions about how we live what we value and what we are willing to sacrifice for the sake of truth Welcome to the school of the uncowed the unclothed and the unafraid Welcome to Cynicism

To the uneducated Cynics Julian, 2022-11-22 In *To the Uneducated Cynics* Julian seeks to explore and clarify the underpinnings of Cynic philosophy amidst the diverse schools of thought that proliferated in the ancient world This classic text expertly translated by Emily Wilmer Cave Wright captures Julian s eloquent

advocacy for the Cynics rigorous approach to philosophical questionings Julian juxtaposes the life and works of Diogenes with those of Socrates venerating both figures as moral paragons who personify the central tenet of self knowledge and challenging blind adherence to conventional authority His prose replete with classical allusions provides a nuanced understanding of the Delphic maxim Know Yourself a guiding principle for philosophers to eschew unexamined traditions in pursuit of authentic reason The historical context of this work presumably penned just prior to Julian s Persian campaign offers additional layers of interpretive depth to this significant oration nJulian a Roman Emperor with a rich intellectual background was uniquely situated to offer insights into the philosophy of the period His reign marked a tumultuous era where philosophical and religious currents were at odds with each other particularly with Julian s own inclination towards Hellenism in the face of rising Christianity His profound interest in philosophy along with his imperial experiences undoubtedly influenced his perspective on the importance of individual reasoning over societal conventions Through his writings which encompassed critiques and commendations of various philosophical sects Julian illuminated the complexity of seeking truth in an age of entrenched doctrinal disputes n To the Uneducated Cynics is beneficial not just to students of history who wish to glean insights into the intellectual debates of Julian s time but also to those who seek to understand the timeless discourse on the boundaries between societal norms and personal convictions Readers with a penchant for classical philosophy will find Julian s argumentation both compelling and instructive as it urges a return to the foundational principles of critical self assessment and independent thought This book is recommended to anyone pursuing a deeper comprehension of the interplay between historical context and philosophical development and the enduring strife to reconcile the two

The Gospel According to Dog Frances Roseuvir,2017-09-30 The Gospel According to Dog The Good News of Ancient Cynicism is an encyclopedia comprised of texts definitions and images to provide a comprehensive picture of Ancient Cynicism It provides a survey of Ancient Cynicism as it emerged from Mythology Rhetoric and Philosophy into a movement that spread throughout the Hellenic and then the Roman world Only with the eclipse of antiquity in the 5th Century CE did Ancient Cynicism conclude The Ancient Cynics believed in living in accordance with Nature Only by living this way can a person develop Virtue There are unavoidable consequences to this view namely that all human conventions become antithetical to Virtue and must be avoided Amongst the most influential of Cynics were Antisthenes Diogenes Crates and Menippus Each preached the need for poverty self sufficiency shamelessness and personal austerity Moreover the Cynics were well known for their acerbic wit and promotion of freedom of speech The Gospel According to Dog is an excellent resource for many fields such as Ancient History Ancient Philosophy Stoicism Comedy and Biography The Gospel According to Dog The Good News of Ancient Cynicism is intended to be a reference book The author does not claim content originality except insofar as the organization of the work

Cynicism and Christianity in Antiquity Marie-Odile Goulet-Cazé,2019-08-20 Was Jesus a Cynic Cynicism and Christianity in Antiquity is a literary tour de force analyzing and

refuting the hypothesis that Jesus was a Cynic Marie Odile Goulet Caz examines the arguments submitted by some New Testament scholars who believe that Jesus and his disciples were influenced by the ethics and social behaviors of itinerant Cynic preachers In examining the Cynic Jesus hypothesis Goulet Caz offers a reliable accessible and fully documented summary of Cynicism and its ideas from Diogenes to the Imperial Period and she investigates the extent and nature of contact between Cynics and Jewish people especially between 100 BCE and 100 CE While recognizing similarities between the ideas and morals of ancient Cynicism and those evident in early Christian movements Goulet Caz identifies more significant fundamental differences between them in culture theology and worldview

Stoic Six Pack 5: The Cynics

Publius Syrus,Diogenes Laërtius,John MacCunn,Xenophon,2015-12-07 Stoic Six Pack 5 The Cynics presents the key primary sources of this ancient philosophy as well as secondary material to provide insight and understanding An Introduction to Cynic Philosophy by John MacCunn The Moral Sayings of Publius Syrus a Roman Slave by Publius Syrus Life of Antisthenes by Diogenes La rtius Book IV of The Symposium by Xenophon Life of Diogenes by Diogenes La rtius and Life of Crates by Diogenes La rtius

The Cynics' Understanding of and Contribution to Philosophy

Yossra Hamouda,2022 Abstract The Cynics are an understudied school in the history of philosophy especially if we compare the amount of literature written on the Cynics to the amount of literature written on Socrates Plato Aristotle and other Greek schools like the Epicureans the Neo Platonists and even the Stoics The lack of research interest in the Cynics both from the side of philosophers and historians is possibly grounded in a lack of interest in understanding the Cynical conception of philosophy Unless we take a serious interest in understanding the Cynical conception of philosophy we risk reducing the Cynics to the historical clowns of philosophy Indeed considered from the outside the Cynics may appear as mere comedians who were affected by Socrates However a serious interest in their conception of philosophy may allow us to better understand the Cynics arrive at a deeper appreciation of their way of life and thus assign higher philosophical value to their thought Another possible reason for the lack of interest and suitable appreciation towards the cynics however is the understanding of philosophy today Philosophy is viewed as an elitist discipline The ancient Greek understanding of philosophy as a way of life is thus foreign for many philosophical scholars The appreciation of the Cynics school or even the fair judgement about it requires first an understanding of what philosophy as way of life means how the Cynics view philosophy and what type of life the Cynics choose This thesis thus studies the Cynics understanding of philosophy as a way of life Part I of the thesis studies the Greek and Socratic understanding of philosophy The Cynics understanding of philosophy is deeply affected by Socrates Antisthenes the founder of Cynicism was Socrates s student Diogenes the most influential and infamous figure in cynicism described himself as a Socrates gone Mad The first part of the thesis gives an overview of the Greek socio political religious and philosophical conditions prior to the emergence of the Cynics and during their lives It also seeks to understand the Cynics reasons for their conduct and distinctive lifestyle Part II of the thesis shows a panorama of different philosophical and artistic

perspectives on the Cynics This part thus tries to identify the motives working towards the constitution of the image of the Cynics in the history of philosophy It presents ancient and modern philosophers perspective on the Cynics but also French Enlightenment writers and playwrights image of the Cynics Part III of the work is dedicated to the two primary sources used in this thesis The Lives and Opinions of Eminent Philosophers and Dio Chrysostom sDiscourses 1 11 Part III presents all the available information about these two primary sources The core of the thesis is Part IV which discusses the Cynics understanding of philosophy as a way of life Part 4 is divided into three sections The first section gives a detailed explanation of what philosophy as a way of life means The second section shows how the Cynics perform philosophy as a way of life The third section finally gives a comprehensive account of the Cynics way of life from its constitutive aspects

A History of Cynicism from Diogenes to the 6th Century A.D. Donald Reynolds Dudley, 1937 Donated by Sydney Harris

Cynicism Matthew Gumke, 2020-04-25 Cynicism is a personal position that expresses a demonstrative disdain for accepted norms and traditions that interfere with the solution of pragmatic tasks and those that are of little use in a practical sense The origin of the term cynicism is associated with the ancient Greek philosophical school of cynicism from the ancient Greek cyon dog which took shape towards the end of the 5th beginning of the 4th century BC Representatives of cynicism rejected the importance of money power honors and other human values The moral ideal of the Cynics was a natural way of life asceticism and individual virtue The practical orientation of cynicism expressed in propaganda shocking and eccentric antics drew attention to the very act of social challenge The original philosophical content was not always in sight By the V century AD Cynicism was already associated with a specific line of behavior disregard for generally accepted views and social norms In the XIX century negativist aspects of the cynical philosophy served as the basis for the formation of the concept of cynicism in the meaning of a skeptical attitude to ethical and social values In this book you ll learn everything you need to know about cynicism and Diogenes

Sophists, Socratics and Cynics (Routledge Revivals) David Rankin, 2014-06-27 The Sophists the Socratics and the Cynics had one important characteristic in common they mainly used spoken natural language as their instrument of investigation and they were more concerned to discover human nature in its various practical manifestations than the facts of the physical world The Sophists are too often remembered merely as the opponents of Socrates and Plato Rankin discusses what social needs prompted the development of their theories and provided a market for their teaching Five prominent Sophists Protagoras Gorgias Prodicus Hippias and Thrasymachus are looked at individually The author discusses their origins aims and arguments and relates the issues they focussed on to debates apparent in contemporary literature Sophists Socratics and Cynics first published in 1983 also traces the sophistic strand in Greek thought beyond the great barrier of Plato emphasising continuity with the Cynics and concludes with a look forward to Epicureans and Stoics

The Making of Modern Cynicism David Mazella, 2007 Asks how did ancient Cynic philosophy come to provide a name for its modern unphilosophical counterpart and what events caused such a dramatic reversal of

cynicism's former meanings This work traces the concept of cynicism from its origins as a philosophical way of life in Greek antiquity

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Cynics Ancient Philosophies Introduction

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